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EMENDATIONS IN OLD ENGLISH POEMS.

I.

Gifts of Men, 1:

*Fela bið on foldan forðgesynra
geongra geofona, þa þa gæstberend
wegað in gewitte, swa her weoruda God,
Meotud meahtum swið monnum dæled,
syleð sundorgiefe.*

geongra geofona has hitherto passed unchallenged in this passage as well as in *Phoen.*, 624 (*geongra gyfena*) and *Guðl.*, 1015 (*gingra geafena*), though the customary translations "young," "early," "new," "recent" are quite lame and inappropriate. Cosijn's attempt (*Beitr.*, Vol. XXIII, p. 119) to improve the meaning of *geong* by comparing it to O.H.G. *iucundlih* = "jucundis" (Graff, Vol. I, p. 608) is by no means above suspicion. But the true reading, I have no doubt, in all three cases, is *ginra*. *ginra* > *gingra* > *geongra* is a self-explanatory series. It may just be added that *ginne*, a word unknown in prose and rare even in poetry,¹ was particularly liable to be misapprehended by scribes, as appears also from *Beow.*, 466: *gimme rice*.

ginfæste gife is a favorite formula (*ginfæste gife ðe him God sealde*, *Beow.*, 1271; *ibid.*, 2182; *Gen.*, 2919; *Jul.*, 168; *Met. Boeth.*, 20, 227; cf. *Exod.*, 524), of which *ginra geofona* is merely a metrical variant. A similar phrase is found in the discourse on the manifold gifts of God (cf. I. Cor., 12) in *Crist*, 659 ff. (see Cook's note):

*ðus God mehtig geofum unhneawum,
Cýning alwihta cræftum weorðað
eorþan tuddor* (686-88).

See further *Panther*, 69 ff.:

*Swa se snottra gecwæð Sanctus Paulus:
"Monigfealde sind geond middangeard*

¹ It is to be compared with the highly archaic *eormen*.—It occurs to me that in *Exod.*, 430: *þeos geomre lyft* (COSIJN: *eormenlyft*), *ginne* would make an acceptable reading (*eo* does not alliterate with *g* in *Exod.*; see HOLTHAUSEN, *Literaturbl.*, Vol. XXI, p. 62).

*god ungnýðe, þe us to giefе dæled
and to feorhnere fæder ælmihtig"*

II.

Moods of Men, 10:

*se þe hine læteð on þas lænan tid
amyrran his gemyndum modes gælsan
and on his dægrime dru[n]cen to rice.*

In place of Grein's improbable *tō rice*, "zu mächtig," I suggest *to ricene*, "too quickly," "too readily," which is admirably suited to the thought of the following lines and also makes a fine parallel to *Wand.*, 112:

*ne sceal næfre his torn to rycene
beorn of his breostum acypan.*

III.

Whale, 69:

*þam þe leaslice lices wynne
ofer ferhtgereiht fremedon on unræd.*

The older explanations of *ofer ferhtgereiht*, "over the soul's direction" (Thorpe, Ettmüller(?), apparently also Grein in the *Sprachschatz*), "über die furcht hinaus gelenkt" (Grein in *Dichtungen der Angelsachsen*) leave too much room for doubt. Might it not be an expression analogous to (*þæt he Wealdende*) *ofer ealde riht* (. . . . *bitre gebulge*), *Beow.*, 2330? If so, I propose *ofer ferhte reht*, "contrary to just law." Cf. *he ferhtlic riht folcum demed*, *Par. Ps.*, 95, 10.

The change of *fremedon* to *fremede* (Ettmüller, Grein, Assmann) is not necessary. But the second *on* may possibly owe its existence to a scribal blunder.

IV.

Harrowing of Hell, 70:

*Ic adreag fela,
siþþan þu end to me in siþadest.*

Previous efforts to clear up *end* have been attended with scant success. Grein, who prints *ënd*, has no other explanation to offer than a fanciful reference to German *eh(e)nder*. Kirkland (pp. 36, 44) seems to follow him. Sievers (*Beitr.*, Vol. IX, p. 263) iden-

tifies *end* with Gothic *andis*, and in his *Grammar* (§ 323) admits an adverb “*end früher*(?)”; but the meaning of *andizuh* (. . . . *aiþþau*) = ἦ γὰρ (. . . . ἦ, *Luke*, 16, 13) is indeed widely removed from “*prius*.” *end* still figures in Cramer’s and Assmann’s editions; but it has been duly condemned by Cosijn (*Beitr.*, Vol. XXIII, p. 127) and Holthausen (*Anglia-Beiblatt*, Vol. IX, p. 357).

Thorpe’s suggestion *in* only serves to emphasize the difficulty.

I propose to read *æne*, “once,” calling attention at the same time to *Crist*, 329: *æne on þas eorðan ut siðade*, and *Disc. of Soul*, 55: *syððan ic ana of þe ut siðode*.

Another satisfactory reading, so far as the sense is concerned, would be *sippan* *ærest* (as in *Beow.*, 6, 1947; *Gen.*, 2775, etc.), and if we are bold enough to substitute the form *æst* (as in *Oros.*, 112, 22; 124, 8; 130, 21; 174, 2; 182, 18; see also *Mod. Lang. Notes*, Vol. XVIII, p. 244), the metrical structure would remain absolutely unchanged. But how the scribe chanced upon *end* would not be quite easy to tell.

V.

Juliana, 605:

hine se cwealm ne beah.

Read *him*, as the construction with accusative is incredible. So *Sat.*, 576: *him seo dæd ne geþeah*; *Beow.*, 3058 f. We find that Toller quotes the above passage, adding after *hine* (*him*?). *hine* is kept in all editions and in Simons’s Glossary.

VI.

Guðlac, 186:

*Stod seo dygle stow Dryhtne in gemyndum
idel and æmen eþeltriehte feor,
bad bisæce betran hyrdes.*

For *bisæce*, which has been doubtfully provided with the conjectural sense of “visit,” “coming,” *bisæte* may be hazarded: “awaited a better keeper’s taking possession of it.” The objection that *bisæt* (f.) is an οὐδέποτε λεγόμενον should not be considered fatal, especially in view of (*agan and*) *besittan* = “possidere”

(*Bede*, 96, 20), *gesittan* = "possidere," and the compounds of *-sætan* (*sæte*) "residents."¹

VII.

Riddle, 4, 28:

*þær bið ceole wen
slipre sæcce, gif hine sæ byrð
on þa grimman tid gæsta fulne,
þæt he scyle rice birofen weorþan,
feore bifohten fæmig ridan
yþa hrycgum.*

To dispose of the two difficulties: *rice*, and *feore bifohten*, I conjecture (1) *rince* (cf. *hereri*[*n*]c, *Beow.*, 1176; *swe*[*n*]cte, *ibid.*, 1510; *dru*[*n*]cen, *Mood.*, 12, etc.), to be taken in a collective sense; and (2) *fere bifohten*, i. e., "attacked by danger," since, on the strength of *unbifohten*, "unopposed," "unattacked" (*Byrhtn.*, 57; *OE. Chron.*, A. D. 911), the verb *befeohtan* is plausibly to be credited with the meaning of "attack."

In case we interpret, with Grein and Sweet, *befeohtan* as "deprive of by fighting," *feore bifohten*, "deprived of life," referring to *rince*, would not be an impossible reading.

VIII.

Riddle, 34, 5:

*wæs hio hete grim hilde to sæne,
biter beadoweorca.*

A much-doctored passage—see Thorpe, Ettmüller, Grein, Herzfeld, Assmann. *hilde to sæne* looks at first sight genuine (cf. *Doomsday*, 88; *And.*, 204, etc.), but the context seems to demand exactly the opposite of it. A radical cure might be effected by the substitution of *on wene*: *wæs hio hetegrim, hilde on wene*. Supposing the scribe found in his original the form *wæne* (cf. *wænnessum*, *Bede*, 82, 11; *wæpendre*, *ibid.*, 44, 24; *fædnis*, *ibid.*, 88, 6, etc.; Brown, *Die Sprache der Rushworth Glossen*, Vol. I, § 54; etc.), and confused *s* and *w* (as could easily happen, e. g.,

¹ *Gudl.*, 1051: *edleanan georn*. Why does ASSMANN refuse to embody in his text the obvious correction *edleana*, which GREIN (*Sprachschatz*, see also footnote in his edition) had adopted some forty years ago? Also Gollancz sticks to *edleanan*.

Gudl., 1172: *þa he ædre oncneow | frean feorhgedal, þæt hit feor ne wæs, | endedogor*. We need not hesitate to remove the comma after *wæs*. Cf. 1139, *nis nu swiþe feor | þam ytemestan endedogor*. For the dat.-instrum. *dogor* see SIEVERS, *Beitr.*, Vol. X, p. 233; *Grammar*, § 289.

sel: wel), this erroneous *sæne* would tempt him to change *on* to *to*. *on wenum* with preceding genitive is a rather common phrase; see Grein. I confess that the allusions of the following two lines are not quite clear to me (Dietrich's articles are out of reach). The suprising use of (*heterune*) *bond* instead of *onbond* (*Beow.*, 501) has been noticed by Cosijn.

As to the scansion of l. 5a, see Herzfeld, p. 50.

IX.

Riddle, 49, 1:

Ic gefrægn fer hæleþum hring [ær]endean (Gr.-Assm.),
torhtne butan tungan tila [reordian] (Gr.-Assm.),
þeah he hlude stefne ne cirmde, strongum wordum.

The corrections to be advocated amount to an emendation of the emended text and, practically, a restoration of the MS version with proper division of the lines. L. 1b should read: *hring ændean* (or *endean*) (a normal verse of the D-type), *ændean* being = *ærndean* = *ærendian* (*erendian*). The form (*ge*)*ærndian*, it seems, was not infrequently used; cf., e. g., *Ine Laws*, 33 (H); *Bede*, 420, 22 (Ca); *Wulfst.*, 20, 19; and the suppression of the *r* may be regarded as a natural process (cf. *Mod. Lang. Notes*, Vol. XVIII, p. 244). Though no sure instance of *ændian* has come to light, it is worth while to put the question whether it might not possibly be traced in *Nine Herbs Charm*, 24: *gemyne þu, Mægðe, hwæt þu ameldodest, | hwæt ðu geændadest æt Alorforda*.

The improved version of l. 2b is: *tila þeah he hlude*—a verse similar in structure to 44, 9b; 55, 9b. Thus, at the same time, l. 3 is happily relieved.

X.

Riddle, 54, 10:

Oft hy an yst strudon
hord ætgædre.

In preference to former explanations and emendations (Thorpe, Dietrich, Grein), I venture to read: *oft hy anys (anes) strudon | hord ætgædre*.¹

¹ *Riddle*, 44, 9: *care, gif se esne | his hlaforde hyreð yfle, | frean on fore, ne wile forht wesan | broþor oþrum*. GREIN's explanation of this *forht* as "terribilis" in the *Sprachschatz*

XI.

Fata Ap., 47:

*forþan he ða hæðengild hyran ne wolde,
wig weorðian.*

Why not *herian*? (*herian* > *heran* > *hyran*). Cf. *Beow.*, 180: *metod hie ne cuþon | . . . ne hie huru heofena helm herian ne cuþon*; *ibid.*, 175: *hwilum hie geheton æt hærgtrafum | wig-weorþunga*.

By the way, was not Grein's old conjecture (1857) in *Dan.*, 207: *þæt* (rather *þa*) *þis* [*hæðengyld*] *he[r]gan ne willað, | ne þysne wig wurðigean*, though rejected by himself (1864) and later critics (Graz, Cosijn), right after all?

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(so Thorpe, Toller), and his translation "und der Bruder dem andern nicht will unterthänig sein," are open to doubt. It will be better to take *broþor oþrum* as parallel to *esne his hlaforde* and interpret—*ne wile forht wesan*—as a parenthetical clause, "will not live in fear"—a thought well illustrated by the *Discourse of the Soul to the Body*.